

1853 Nov (1)
A

LETTER

from the most Ingenious

Mr.

LODOWICK

Rhode-Island, Febr. 1. 1691, 2.

Honoured & Esteemed Mr. Mather,

HAVING seen your Book, called, *Quakerism Displayed*, wherein you have been pleased to mention my Name and my Challenge to the *Quakers* of this Island, I am thereby emboldned, to trouble You at this time with some Lines; sending You withal, Three Books penned by G. Keith, with a Manuscript of His, Written by Him about Three years ago. By perusing His *Way to the City of God*, from p. 128. to 133. You will see, what *Christ* he owned at that time, and from p. 62 to 65. You will see what He then understood by the *Seed, Light, and Grace* within, and in p. 50 51 18. what His Faith in *Christ* then was. But G. Keith) perhaps by means of His Controversies with Mr. Hicks, (perceiving the many Absurdities which follow from this *New Fabrick*, (e. g. that the *Heavenly Body* or Divine Intermediate Substance, if there was really such an one would be discernible into particles, which particles should be carried hither and thither by men, as they step from place to place, and that there would have been so many *Messias*'s or *Christs* within, consisting of a Spirit and Body, as there have been Saints from the beginning; and that the portion of that Body in the Son of *Mary*, increased in quantity, and that that Heavenly Substance, consisting of a Body and Spirit, should be most properly the *Father* of *Christ* the *Second Adam*, if a portion of him, supplied

A

the

the Male-Seed in the Conception of Christ in *Mary &c.*) built some years after, another Fabrick, as You will find by His, *The way cast up*, from p. 89. to 168. which he further defends in his Third Book. By the Manuscript You may further understand the Dotages of this Notional Man, which some obscure Passages in his late Books have reference unto. When I read *Your* Book, I did wish, that You might have had the perusal of *these* Books of his, ere You wrote Yours. For tho' You have notably discovered the Errors of the Generality of the *Quakers* (whom I call *Foxians*) yet there is also a little party disperied to and fro, among the common *Foxians*, who, tho' they observe G. Foxes Ordinances, and pass with the rest under the Designation of *Quakers*, are nevertheless no true *Foxians*, but may, (for distinction sake) be called *Semiquakers* or *Semi-Foxians* : but they are so few, that I believe, if they were all gathered together, they might meet in *one room*, and make no considerable appearance. They are most of them, the more learned sort of the people called *Quakers* : the chief writers of these, are G. Keith, Ro. Barclay, (both Scotchmen,) and because Mr. Faldo and Mr. Hicks knew not the distinction that is to be made between the *Foxians* & *Semi-foxians* and their several Opinions, G. Keith and W. Pen were in some things too hard for them, (for notwithstanding what W. Pen had written before that time, as a *Foxian* touching the *Three Persons*, Christs Satisfaction, Remission of sins &c. He subtilly without confessing any change, acted the *Semi-foxian* in his controversies with Mr. Faldo and Mr. Hicks.) The common *Foxians* conceive that that which condemns every man within him, is a measure of the Essence of God, which they call *Christ*, the *Light*, the *Word*, and the *Eternal Spirit* &c. And they conceive that

that this *Christ* is also the *Father*, (because *Christ* is called *Everlasting Father*,) and the *Holy Ghost*, (because he is a *Spirit* as *God*,) and they fancy, that as this *Inward Condemner* doth condemn for some evil (which they call, a *Manifesting, Revealing and shewing them what is evil*,) so it does shew them not only *Errors in Practice* but also *Errors in Judgment*, and that, if they be faithful to it (which they call *believing in it*) it will reveal unto them more in time, and that there is no more required of any man, then *God* or *Christ* hath thus shown him within him &c. And herein consist their daily *Divine Illuminations, Inspirations, Revelations* of knowledge : but their *Experimental knowledge* of *Christs Birth, Death, Resurrection, &c.* Consists in this, that when a man is *Converted*, then they say, the *Immortal Babe* is born, *Christ* the *Seed* and *Lamb* which was slain, comes to be *Raised*, and he ascends the *Throne*, and comes to *Judgment* in *Clouds of Heaven within*, and Judgeth such a man for his sins [whereby they only describe the various condition of man's *Conscience*.] And hence they deny wholly, that ever *Christ* as *Man* shall come down from *Heaven* to *Raise* and *Judge* the *Dead*. And they say, that that which is a man's *Troubler, Reprover and Condemner* within him, will be also his *Comforter, Approver, Justifier and Saviour*, if he believes in it, and it will redeem and save him from all *sin*, and from *Wrath* for sin, (esteeming the checks of the *Conscience* to be *God's Wrath*.) Herein they place their *Salvation and Redemption* from sin, viz. some *willful sinning*, and their *sinless Perfection* consist in their abstinence from *gross willful sinning* and the peace of *Conscience* ensuing thereupon, they call the *peace of God*, and *Justification* in the sight of *God*. And their *Inherent Righteousness*, they call the *Righteousness of Christ*, which he hath wrought

wrought within them, and they do never speak of the Merit of the sufferings, Death and Resurrection of Jesus at *Jerusalem*, but they call his Righteousness a *Righteousness of another at a distance*, which can do us no good; and they say, it is an *inward blood* that must cleanse our Souls inwardly. And here also may be understood, what their *Baptism of Repentance with Fire* and with the *Spirit of Judgement*, is, VIZ. When a man is inwardly Judged for his sin, so as to repent of it. And unto this *PROTON PSEUDOS* or fundamental Error, VIZ. That the *Inward Condemner* is *Christ*, the *Light*, and if obeyed, will become a mans *Justifier* and *Saviour*, they have suted all their other Doctrines concerning Christ, saying, that the *true Christ* was never *seen* with Mortal Eyes, *heard* with Carnal Ears, and that the Visible Body Born of *Mary*, was but a *Garment* of the *true Christ* tabernacling in it; which body, *some* of them say he hath laid down, *others* cannot tell what is become of it; and they say, to mind Christ in that *bodily appearance* and manifestation (as they call it,) is to know *Christ after the Flesh*, and they call their *Christ within* Christ in the *Spirit*, they say that Christ Born of *Mary* was Christ in the *Flesh*, And beacuse they, read of *Eating Christ's Flesh*, and of *Drinking his Blood*, they have feigned also an *Omnipresent and Invisible Body* of Spiritual *Flesh* and *Blood*, which they say the Saints in all Ages partook of *within them*; and when they feel an inward Affectedness or sensible *Refreshment* of their *Souls* (which they call the *Life*,) then they say, they eat of *Christ's Flesh*, or of the *Bread of Life*, and they drink of *his Blood* which is *Life*, and by which they are cleansed. And herein consists their *Lords Supper*; and he that fully understands what they mean by their *Light* and by their *Life*, may understand their whole Divinity. The

Semiforians finding this Doctrine to be too Gross, and that God is Indivisible and Immortal, and cannot be Crucified Slain and Raised from Death, will not say, that the *Inward Condemner* is a measure of the uncreate Eternal Spirit, but they say, 'tis a create or rather *Emanated Being*, Emanated from God in the beginning before all things, *VIZ.* A measure of the *Essence* of the *Heavenly Man*, which they generally call the *Light and Spirit* of Jesus Christ, and the purchase of his Death. *R. Barclay* saith in his *Apology* p. 87. that it is a *Measure of the Heavenly Body of Christ*, and that every *unrighteous Action* is Reproved by it. But *G. Kieft* on his *Way* cast up, will have it to be the *Neshamah* of the *Heavenly Man* extended into us. (And consequently their pretended *inward Motions* immediate Inspirations, Illuminations, and Revelations are not Immediately from God, but mediately either thro' the *Body* or *Soul* of a *seign'd Man*: and by this is also their *inward Justification, Sanctification* and *Regeneration*) This is their *Divine Essential Principle*, which they so often speak of, and sometimes call the *Seed, Grace* and *Word* of God, and *R. B.* saith, that it is the *Manifestation of the Spirit* spoken of *1. Cor. 12. 7.* the *seed of the Kingdom*, *Math. 13. 18, 19.* the *Light that maketh all things manifest*, *Eph. 5. 13.* the *word of God* *Ro. 10. 18.* the *Talent* *Math. 25 15.* the *little Leaven*, the *Gospel preached in every Creature*, *Col. 1 23.* and he is offended with them that call it a *Natural Conscience*. He saith, that if this *Seed* be received into the Heart to bring forth its Effects, *Christ* cometh to be *formed* of it, which the Scripture calls the *New Man, Christ within, the hope of Glory*. In this Birth or Formation of *Christ* within us, and working his works in us, and pouring his Blood into our Souls, he places our formal *Justification*, which he explains to be all one with *Sanctification, viz.* A making righteous inwardly: and tho' he grants that Remission of sins was only purchased by vertue of *Christ's Sacri fice* without us, yet he saith, that they may come to partake of it, that are ignorant of the *History of Christ*, for he asserts that by the operation of this *Light* and

and Seed, some have been and may yet be saved, to whom the Gospel is not outwardly Preached, nor the History of Christ outwardly known, because they have with all other men, a *day of Visitation*, in which God offers to work this Salvation, by the *Measure* of a saving, sufficient-supernatural *Right*, given to every man, which all are to believe in, as he would infer from *Joh. 12. 36.* G. Keith writes in his *Way to the City of God*, to the same purpose. And you may see by G. Keiths Books, how they have framed their Doctrine Concerning Christ, according to this their *Hypothesis*, borrowing several of their Notions out of the Writings of some *Rabbies* among the *Eastern Jews*, Translated into Latin, by a Learned Noble Man in *Germany* [whose Children I Tutored some years agoe] But if the *Rabbies-Ænsoph* be according to the *Semi-foxians*, the Father, Word and Holy Ghost, (as they say) and the *Ænsoph*s having clothed himself with the Manhood, called *Adam Cadmon*, be, the Word's being made *Flesh*, then according to them, not only the Word, but also the *Father* and *Holy Ghost* were made *Flesh*. This and many other Absurdities follow from G. Keiths assertion, that the *Word was made Flesh* in the beginning, and that this *Flesh* is the *Rabbies Adam Cadmon*. And these Cabbalistical *Semi-foxians* seem to expect that their heavenly *Adam Cadmon* in the Body, assumed of *Mary*, shall come from Heaven to Judgement, and that then there shall be a *Resurrection* out of the Graves; and G. K. doth also believe, that at his coming there will be the 1000. Years-Reign, which is more then I ever heard any one called a *Quaker* affirm. And because G. Keith, as he told me last Summer, favours the Twelve Revolutions or Transmigrations of our Souls, whereof R. *Jischack*, a whimsical Jew in the Eastern Countries, (who pretended to Revelations,) hath written most largely, (which notion he perhaps learned of some of the *Turks* in some of those parts, who greatly favour the Pythagorean *Metempsychosis*) therefore he is of late very tickle concerning the *Resurrection-body*; for he told me last Summer, that this *our Flesh* which goes into the grave shall not rise again, but there is an Invisible *Bone* dispersed thro' the Body, called by the Cabbalists *Luz*, which is the *Seed Sown*, unto which God shall give a *Spiritual Body*: and he said, that he asked some of the Jews in these parts, what

Lux signified, and they [because they understood nothing of that *Cabbala*, and perhaps knowing that the word, *Lux* in the *Portugal* and *Spanish* Tongue signifieth *Light*] told him it mean *Light* and so *G. Keith* is hugely pleased with the fancy of it, and thinks it suteth bravely with their *Light* and *Seed*. And when I told him, that the *Cabbalists* said, that this *Invisible Bone* is only a Small Bone in the back, he answered, that *Wise men would not tell all at once*. I suppose also that he believes, that honest *Pagans*, at some of their *Revolutions* receive the knowledge of *Jesus of Nazareth*, (& according to his late absurd *Norion*) are then perfectly Justified and Saved [as if *Justification* admitted of *Magis* and *Minus*,] I asked him last Summer, how many such Gentile could be actually justified and saved from wrath, before he be pardoned, and how he could be pardoned of the least imperfection of the very best of his moral virtues, without Faith in *Jesus of Nazareth*, and he gave me no direct Answer. Certainly *G. Keith* hath no reason to quote not only *Protestants* but also the *Fathers*, because he holds not the same *Christ*, *Grace* and *Justifying Faith* with them. You will likewise find, *SIR*, that *G. Keith* believeth not only the *Preexistence* of Two degrees of the Soul of *Christ*, but also the *preexistence* of our Souls, of which he makes of late more degrees than one, thus contradicting what he formerly writt concerning our *Nephefs* in his *Way cast up*: And indeed the *GALGAL* or *Revolution* of Souls presupposeth their *Preexistence*. These Cabalistical *Semi-Quakers* labour as much as is possible, to use the Expressions of *G. Fox* and his followers, whence many of the common *Foxians* do not so much as suspect that they differ from them; and in their Writing, they use deceitfully and impudently the Words *We* and *Us*, without any specifical Distinction, as tho' they did write the Sense and Judgment of the whole People called *Quakers*, when they do not; and when they answer the Books writ by *Anti-Quakers*, they will either put another Meaning, or some favourable Construction on the gross Tenents of *Fox* and his Followers, without ingenuously bearing witness against those Errors, or if they be too gross, they will either seek some Evasion, or render their Opposites gross Lyars and A'nsers of the honest People called *Quakers*, because themselves do not

maintain

maintain these things, tho' they know in their Conscience, that their *Pagan Brethren* (as *George Keith* lately called them) hold those gross Tenets, upon whom they were also most truly and justly charg'd by their Opponents. And therefore as I suppose *George Keith* is writing an Answer to your Book, so I believe, he will use many Evasions, and take advantage where he can: and he will either put some other Meaning upon *George Foxes* words which you have quoted (and which he dares not well deny) for his Brethrens sake, who esteem *George Fox* the greatest Oracle and Prophet that ever was among them; or perhaps he will say, that you have quoted no page, and therefore he will wave them. I was glad to see the *Amidote* which you and your Honour'd Colleagues in *Boston*, have set forth against *George Keith*, and I can sincerely say, that God made it very profitable and serviceable to me, in many respects: and it is to be admired, what Baseness and Malice *George Keith* did not scruple to use against you, and how unreasonably he perverted the *Assembly's* Words and Meaning. Having exceeded my intended Brevity, I shall conclude, desiring God to bless your Labour and Service in the Gospel of his Dear Son: And Rest with my Regards to you,

Sir,

Your Servant in the Faith of Christ,

Christianus Lodowick.

